Translated from the French by Mary Louise Hendee

By CHARLES WAGNER Copyrighted by McClure, Phillips & Co.

Author of "The Better Way" "By the Fireside"

## Simplicity of Speech.

in mutual trust, and this trust is maintained by each man's sincerity. Once sincerity diminishes, confidence is weakened, society suffers, apprehension is born. This is true in the province of can be no quarrel with the taste for confidence in the province of can be no quarrel with the taste for confidence. in mutual trust, and this trust is maintained by each man's sincerity. Once thought, and each one's experience might bring to its support an ample commentary with illustrations. But I am none the less moved to insist on this sussive, as simplicity! There are sath examples.

suasive, as simpletty. There are saying the examples.

suasive, as simpletty. There are saying the examples.

with examples.

tion between men were considerably rein perfecting and multiplying avenues of information, a better understanding would be brought about. Nations would learn to love each other as they became acquainted; citizens of one country would feel themselves bound in closer brotherhood as more light was thrown on what concerned their common life. When printing was invented, the cry arose: flat lux! and with better cause when the habit of reading and the taste for newspapers increased. Why should not men have reasoned thus: "Two lights illumine better than one, be right fortunate, their hands will be and above all, watch—that is the main full of "documents"? Nothing could thing. full of "documents"? Nothing could have seemed more evident. Alas! this reasoning was based upon the nature and capacity of the instruments, without taking into account the human element, always the most important factor, and what has really come about is this: that cavilers, calumniators and crooks—all gentlemen glib of tongue, who know better than any one else how to turn voice and pen to account—have nations, by trying to rightly inform its facts. And in domestic affairs we are not much better informed than in foreign. As to commercial, industrial and agricultural interests, political parties and social tendencies, or the personality of public men, it is alike diffcult to obtain a disinterested opinion. more newspapers one reads, the less clearly he sees in these matters. There days when after having read them all, and admitting that he takes them at their word, the reader finds himself the cartoon entitled "The Combat of the Serpents." After having gorged selves with everything around them, the reptiles fall upon each other,

And not the common people alone feel this embarrassment, but the cultivated -almost everybody shares it. In politics, finance, business-even in scice, art, literature and religion, there is everywhere disgust, trickery, wireoulling; one truth for the public; an other for the inlated. The result is that everybody is deceived. It is vain to be behind the scenes on one stage; a man cannot be there on them all, and the very people who deceive others most ability are in turn deceived when they need to count upon | ized by greater simplicity; we no lonthe sincerity of their neighbors.

there remain upon the field of bat-

degradation of human speech. It is all of our ancestors and it is the word is respected by sophists, casuists only by a rage for gaining their point. or who assume that their interests are rule they follow themselves: Say what profits and not what is true. They can no longer take anyone seriously. no longer take anyone seriously-a sad state of mind for those who write or teach! How lightly must one hold his calm and temperate speech has given not enough in such an ideal to kindle readers and hearers to approach them place to excess. The means that novin such an attitude! To him who has preserved enough honesty, nothing is more repugnant than the careless irony attention, are to be found again, in to the disdainful adage. Odi profanum of an acrobat of the tongue or pen, who their rudiments, in our most commontries to dupe honest and ingenuous place conversations, in our letter writing. Misereor super turbam. As for men. On one side openness, sincerity. ing, and above all in public speaking. me, I have no artistic authority, but the desire to be enlightened; on the other, chicanery making game of the pared to those of a man well-balanced have the right to raise my cry to those other, chicanery making game of the public! But he knows not, the liar, public! But he knows not, the liar, and serenc, are what our handwriting who have been given talents, and say how far he is misleading himself. The capital on which he lives is confidence, and nothing equals the confidence of and nothing equals the confidence of and nothing equals the confidence of truth were acknowledged—Geese, then, gible to the humble, so shall you accomthe people, unless it be their distrust could save us! But the evil goes deepplish a work of emancipation and when once they find themselves be- er; it is in ourselves. We write like peace; so shall you open again the trayed. They may follow for a time the men possessed; the pen of our ances- springs whence those masters drew, exploiters of their artiessness, but then tors was more restful, more sure, Here whose works have defied the ages be neir friendly humor turns to hate. Doors which stood wide open offer an impassable front of wood, and ears once attentive are deaf. And the pity is that they have closed not to the evil alone, but to the good. This is the crime of those who distort and degrade speech; they shake confidence genercause, and understand well the warning a calamity the debusement of the currency, the low-debusement of the currency, the low-dering of interest, the abolition of credit—there is a misfortune greater than these; the lose of confidence, of that moral credit which honest people give one another, and which makes speech. Circulate like an authentic currency. Away with counterfeiters, speculators, rotten financiers, for the cause of the ratio over the coin of the realim. Away with the makers of counterfeit attention from the distressing speech, for because of them there is no longer confidence in anyone of any-longer confidence in all understand well the warning it brings as a calaming with the warning it brings as a calaming with the warning it brings as a calaming with the confidence in thought which leads men to concern the thought. In there is ingratitude or improvidence in the thought. In the part of the thought, I there is ingratitude or improvidence in the thought which leads men to concern the thought which leads men to concern the thought which leads men to concern the thought. In the part of the thought, I there is ingratitude or improvidence in the thought. In the concern the thought, I there is ingratitude or improvidence in the thought which leads men to concern the themselves once more with these grave in the part of t

You see how argent it is that each should guard his lips, chasten his pen. of the mind, the first visible form that it takes. As the thought, so the speech. To better one's life in the way of simplicity, one must set a watch on his lips and his pen. Let the word be as genuine as the thought, as artless, as valid; think justly, speak frankly.

All social relations have their roots All social relations have their roots world than years of duplicity.

both natural and spiritual interests.

With people whom we distrust, it is no grace and elegance of speech. I am of difficult to do business as to search for scientific truth, arrive at religious harmony or attain to justice. When one must first question words and intentions, and start from the premise that everything said and written is meant to offer us illusion in place of truth, life offer us illusion in place of truth life becomes strangely complicated. This is the case today. There is so much craft, so much diplomacy, so much subtle legreatest things are those which gain gerdemain, that we all have no end of trouble to inform ourselves on the simplest subject and the one that most concerns us. Probably what I have just said would suffice to show my thought, and each one's experience beautiful discourse nor that shadow so since thus they show themselves for

Formerly the means of communica- a look, a movement, a cry interprets tion between men were considerably restricted. It was natural to suppose that riods. The most precious possessions of the heart of humanity manifest themselves most simply. To be con-vincing, a thing must be true, and certain truths are more evident when they come in the speech of ingenuousness, even weakness, than when they fall from lips too well trained, or are proclaimed with trumpets. And these rules are good for each of us in his every-day life. No one can imagine what profit would accrue to his moral life from the constant observation of this principle: Be sincere, moderate, simple in the expression of your feeland many better than two: the more periodicals and books there are the better we shall know what happens, and those who wish to write history after us will shall be with the work of the

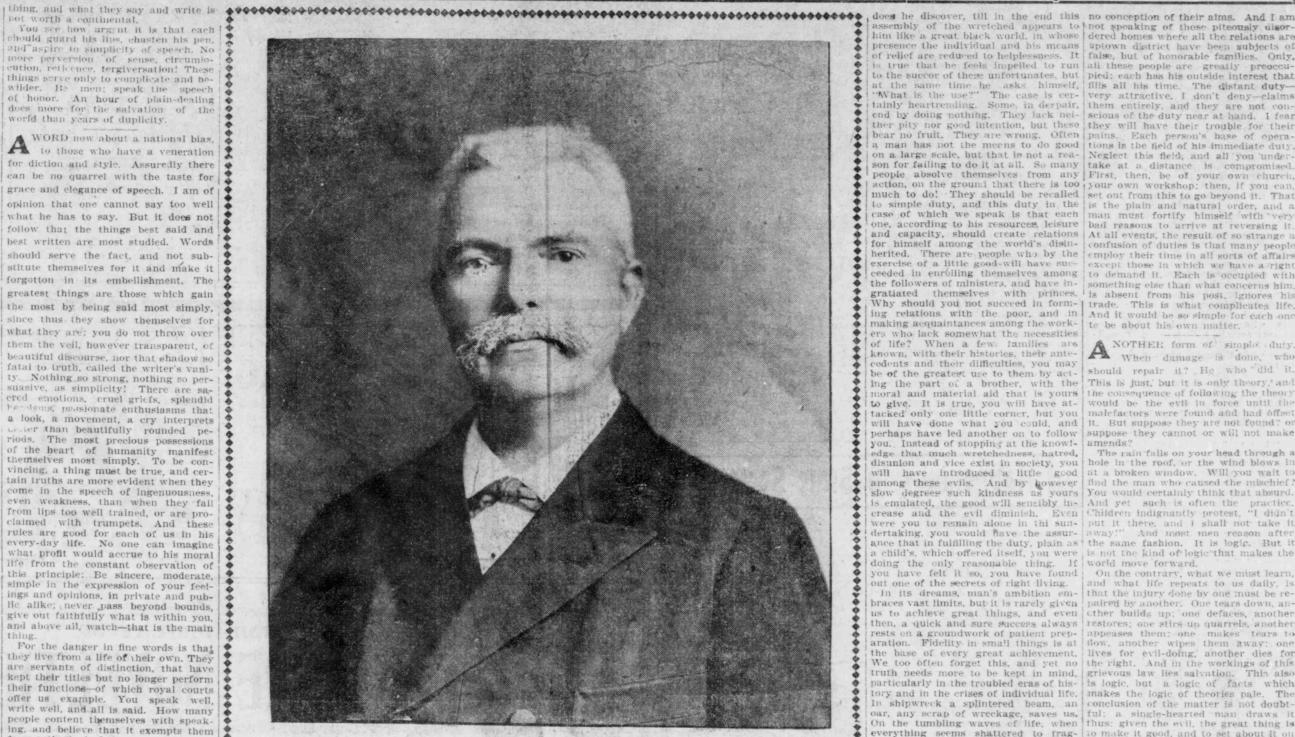
taken the utmost advantage of these extended means for circulating thought.

The state of the st extended means for circulating thought, it sometimes happens that a life may with the result that the men of our in the end be made up of a few welltimes have the greatest difficulty in the world to know the truth about their own age and their own affair. For own age and their own affairs. For what is so magisterially set forth, that every newspaper that fosters good feeling and good understanding between pass from the world of talent to spheres which the mediocre exploit, neighbors and to study them without reservations, how many spread defamation and distrust! What unnatural world to talk and hear others talkin motion! what false alarms and ma-licious interpretations of words and blers, of everything that prates, bawls, and perorates and, after all, finds that there isn't talking enough. They all forget that those who make the least noise do the most work. An engine that expends all its steam in whistling. has nothing left with which to turn wheels. Then let us cultivate silence wheels. Then let us cultivate silence. All that we can save in noise we gain in power.

THESE reflections lead us to consider a similar subject, also very obliged to draw this conclusion: Un- worthy of attention: I mean what has questionably nothing but corruption can been called "the vice of the superiahe found any longer-no men of integ- tive." If we study the inhabitants of gity except a few journalists. But the a country, we notice differences, of last part of the conclusion falls in its temperament, of which the language turn. It appears that the chroniclers shows signs. Here the people are calm devour each other. The reader has unlacks color. Elsewhere temperaments

men of 1830, 1848, or the second empire. In general, language is now character The result of such practices is the ger wear perukes, we no longer write in lace frills; sbut there is ne signifisource of our exaggeration-our nervousness. Upon over-excited nervous systems—and heaven knows that to have nerves is no longer an aristocratic privilege!-words do not produce the same impression as under normal conlanguage does not suffice the man of elementary sensations, and draw over-wrought sensibilities when he tries to express what he feels. In private destiny. In them are truth, life, in public, in books, on the stage, power, grandeur, immortality. Is there we face one of the results of our mod- cause they knew how to clothe genius ern life, so complicated and so terribly exhaustive of energy. It leaves us in patient, breathless in perpetual trepidation. Our handwriting, like our speech, suffers thereby and betrays us Let us go back from the effect to the

cause, and understand well the warn-



## The Man and His Work.

German empire. His father, a poor country parson died when the boy, the eldest of five children, was but 7 years old. For education Charles went to a ields, roamed the valleys and climbed the mountains. At 14, after some study along Lutheran lines, he went to Paris, where he entered a school of preparatory theology under a Pastor Kulm. In 1869 he took his degree of B.A. in the Sorbonne, and inscribed himself as a student in theology in the university of Strasbourg. A stormy period, in which his religious ideas were greatly disturbed, followed. At its close his thought had formulated itself thus: "It is not enough to believe in God; one must believe in man humanity and its future." He became a student of Goettingen

in 1875, and finished his theological course there His first call was to asist the aged pastor, Nessler de Bar, in his parish, at the foot of Ste. Odlle Moun-Later he accepted a position at Remirement in the French Vosges, where he remained until Then he made a second entry into the great world of tures in the evening, but in 1885 he began preaching

Simple Duty.

HARLES WAGNER, the Alsatian, who in "The Simple Life," takes up our American Thoreau's cry for an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852 and to working men, too. His talks to laborers, begun during his first years in Paris, gave impulse to grow to an uncomplex existence, was born in 1852. and to his influence, in a large measure, is due the rise of the Popular university, which is now so com-

The ground work and foundation for the philosophy of Charles Wagner, whose "Simple Life" was so highly praised by President Roosevelt, is the love of His early life was all spent among the Vosges Mountains, and his natural inclination kept him all the time out of doors, roaming the valleys and climbing the peaks. So the worship of nature became a religion with him—a religion for which he is always seeking proselytes. It is told of him that, once when he was passing a holiday on an island near the French coast, some young people, who had been married by the mayor of a place in the north, wrote to him to ask him to bless their marriage. They came to the little island for that purpose. When they had arrived, Mr. Wagner straightway led them to a spot on the sea shore called "The Black Coast," and there he blessed them, with the immense ocean stretching before them, the blue sky above, and the wild pinks and immortelles lining the shore, saying that nothing could glorify or sanctify the blessing more than having nature as a witness.

the mountain sides, finding their satisfaction in mediocrity; but, on the confaction in mediocrity: but, on the contrary, to mount higher. The truly popular is not that which appeals to a certain class of society ordinarily called the common people: the truly popular is what is common to all classes and is what is a theory. In this question of our demandation, as in the in the dark, feel one's self torn before that the least display of englished that the least display tion from which perfect art springs are in the depths of the human heart, in the eternal realities of life before which all men are equal. And the sources of a popular language must be

enemies, to appeals to the generosity uprooted by the whiriwind, that a way-and justice of those he would dissuade farer stumbles at night on an unknown how to define this space through which we move and this time that measures our movements, so surely must we submit to moral obligation before having put our finger on its deep-hidden roots. Moral law dominates man, whether he respects or defies it. See how it is in every-day life; each one is how it is in every-day life; each one is how it is in every-day life; each one is how it is in every-day life; each one is height of plain, I had almost them. In this way a fabulous amount of good-will is wasted. People burn with ardor for humanity, for the public good, for righting distant wrongs; they walk through life, their eyes fixed on marvelous sights along the horizon, treading meanwhile on the feet of passers-by, or jostling them without that our life and our deeds are only the property of the spirit which neglects a plain duty, even if he allege that he has not yet arrived at philosophic certitude. Everybody will say to him, and with excellent reason: "Sir, thorse are liberity and many ordinary People widely read and far-traveled are often not acquainted with their fellow."

relative, I admit, like everything we are acquainted with, for that matter—this duty whose existence we question, is nor contest the tragedy in certain situations or the less the basis or all the judgments we pass upon ourselves and our fellow-men. We hold each other to a plain across such conflicting circumstance, and such things happen. We would neither deny in the less the basis or all the judgments we pass upon ourselves and our fellow-men. We hold each other to a plain across such conflicting circumstance. The plain across such conflicting circumstance are proposed in the struck out from the conflicting circumstance. certain extent responsible for our deeds stances, or to be struck out from the freshly shaven. nd exploits.

The most ardent theorist, once out- storm-cloud. Such formidable shocks tion, as elaborately attired as if for side of his theory, scruples not a whit to approve or disapprove the acts of stand staunch when they come! But others, to take measures against his if no one is astonished that oaks are

we are men before everything. First ones; there are likewise some very play your part, do your duty as citizen, great and dark combats to wage, but father, son; after that you shall return beside these is the multitude of plain to the course of your meditations."

Not So Easy as It Seemed.

(Chicago News.)

He was stopping at a Cleveland hotel titude of beings whose lot remains to and went down to the union depot on the course of your meditations." and simple duties. Now, while in the them quite indifferent. Not those to an errand. There he met a man However, let us be well understood. great encounters our equipment is genWe should not wish to turn any one
away from scrupulous research into
the foundations of merality. No wanting. Without fear of being misled
thought which leads men to concern by a paradoxical form of thought. I the foundations of merality. No wanting Without fear of being misled ever attracted their attention. That thought which leads men to concern by a paradoxical form of thought, I there is ingratitude or improvidence in they have let me run up a hotel bill not know that the assertial thing is not knowing and workman one's of about \$12. What is there to prevent

him like a great black world, in whose presence the individual and his means of relief are reduced to helplessness. It is true that he feels impelled to run to the succor of these unfortunates, but at the same time he asks himself, "What is the use?" The case is certainly heartrending. Some, in despair, end by doing nothing. They lack neither pity nor good intention, but these bear no fruit. They are wrong. Often a man has not the means to do good on a large scale, but that is not a real value of the duty near at hand. I fear they will have their trouble for their pains. Each person's base of operations is the field of his immediate duty. Neglect this field, and all you under. on a large scale, but that is not a reason for failing to do it at all. So many people absolve themselves from any action, on the ground that there is too much to do! They should be recalled to simple duty, and this duty in the case of which we speak is that each one, according to his resources, leisure and capacity, should create relations. and capacity, should create relations at all events, the result of so strange for himself among the world's disinfor himself among the world's disinherited. There are people who by the
exercise of a little good-will have succeeded in enrolling themselves among
the followers of ministers, and have ingratiated themselves with princes.
Why should you not succeed in forming relations with the poor, and in
making acquaintances among the workare who lack somewhat the presenting. making acquaintances among the workers who lack somewhat the necessities of life? When a few families are known, with their histories, their antecedents and their difficulties, you may be of the greatest use to them by acting the part of a brother, with the moral and material aid that is yours to give. It is true, you will have attacked only one little corner, but you will have done what you could, and perhaps have led another on to follow you. Instead of stopping at the knowlyou. Instead of stopping at the knowledge that much wretchedness, hatred, disunion and vice exist in society, you will have introduced a little good among these evils. And by however slow degrees such kindness as yours at a broken window. Will you wait to find the man who caused the mischief? You would certainly think that absurd. is emulated, the good will sensibly increase and the evil diminish. Even Children indignantly protest, "I didn't were you to remain alone in thi sundertaking, you would have the assurated away!" And most men reason after ance that in fulfilling the duty, plain as a child's, which offered itself, you were doing the only reasonable thing. If you have felt it so, you have found out one of the secrets of right living.

In its dreams, man's ambition em-

rests on a groundwork of patient preparation. Fidelity in small things is at the base of every great achievement. We too often forget this, and yet no truth needs more to be kept in mind, particularly in the troubled eras of history and in the crises of individual life. In shipwreck a splintered beam, an oar, any scrap of wreckage saves us. oar, any scrap of wreckage, saves us. ful: a single-hearted man draws it On the tumbling waves of life, when everything seems shattered to frag-ments, let us not forget that a single one of these poor bits may become our plank of safety. To despise the rem-ration: but experience warns us not to

years perish before your eyes. You cannot rebuild your fortune, raise the dead, recover your lost toil, and in the face of the inevitable, your arms drop. Then you neglect to care for your person, to keep your house, to guide your children. All this is pardonable, and how easy to understand! But it is exceedingly dangerous. To fold one's hands and let things take their course, is to transform one evil into worse. You who think that you have nothing left to lose, will by that very thought lose what you have. Gather up the fragments that remain to you, and keep them with scrupulous care. In good time this little that is yours will be your consolation. The effort made will come to your relief, as the effort missed wil fturn against you. If nothing but a branch is/left for you to cling to, cling to that branch: and if you that or else beware! ing but a branch is/left for you to cling that, or else beware! that, or else beware! stand alone in defense of a losing cause, do not throw down your arms to join the rout. After the deluge a few survivors repeopled the earth. The future sometimes received by the control of the control future sometimes rests in a single life

thread. For strength, go to history and Nature. From the long travail of aside. The great thing is

But life is not a theory. In this quesion of practical morality, as in the

we parade, the emperor said: My general,

enemies, to appeals to the generosity and justice of those he would dissuade farer stumbles at night on an unknown from an unworthy step. One can no more rid himself of the notion of moral obligation than of that of time or space; and as surely as we must resign ourselves to walking before we know how to define this space through which we move and this time that measures we move and this time that measures are specified by the whirlwind, that a way-farer stumbles at night on an unknown road, or that a soldier caught between two fires is vanquisned, no more should be condemn without appeal those who have been worsted in almost superburses to walking before we know how to define this space through which we move and this time that measures has never been counted a disgrace.

All that it touches bears its seal, and the men it inspires know that through the whirlwind, that a way-farer stumbles at night on an unknown road, or that a soldier caught between two fires is vanquisned, no more should be many people from finding what is near them interesting; they see that only on its paltry side. The distant, on the contrary, draws and fascinates them. In this way a fabulous amount of good-will is wasted. People burn

being aware of their existence.

Strange infirmity, that keeps us from breathes through them often not acquainted with their fellow citizens, great or small. Their lives

assembly of the wretched appears to not speaking of those piteously disor-tim like a great black world, in whose dered homes where all the relations are

braces vast limits, but it is rarely given us to achieve great things, and even then, a quick and sure success always restores; one stirs un quarrels, another

loves his office moves of himself; not a only is it needless to compel him, but and priegmatic; their speech is jejune, lacks color. Elsewhere temperaments are more evenly balanced; one finds are more fitting. The first sophism consists in asking ple fact we are men, before all theoriz balance and balance of oth you will learn that failure and for the ware new, before all theoriz balance and for the ware new, before all theoriz balance and source of our self-the sum of the ware new, before all theoriz balance and for the ware new, before all theoriz balance and for the ware new, before all theoriz balance and for the ware new, before all theoriz balance and for the ware new, before all theoriz balance and the permatory law to come of the numerous lives of the sum of the same the ware new, before all theoriz balance and for this worl down on the extra the prover that it is not weat and to e power that is above humanity, but which may dwell in men's hearts. And everything truly lofty within us appears to us as a manifestation of this mystery beyond. Noble feelings, like great thoughts and deeds, are things of inspiration. When the tree buds and bears fruit, it is because it draws vital forces from the soil, and receives light and warmth from the sun. If a man, in his humble sphere, in the midst of the ignorance and faults that are his ly to his task, it is necause he is in contact with the eternal source goodness. This central force manifests itself under a thousand forms. Some times it is indomitable energy; some-

## Not So Easy as It Seemed.

He was stopping at a Cleveland hotel